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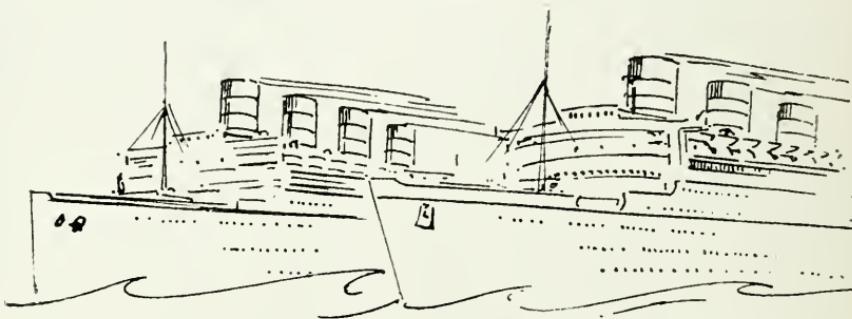


The London University

What Is The Value Of Religion To The College Student ?

(See page 690)

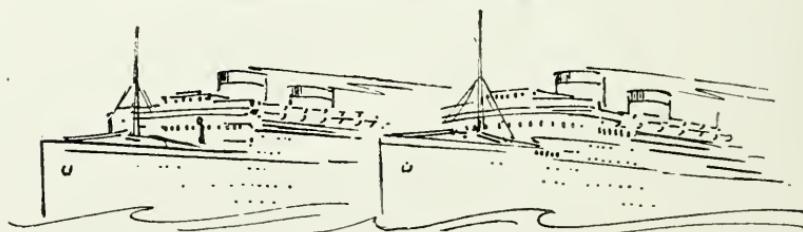
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And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith.—Doctrine and Covenants 88: 118

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THIS WEEK'S COVER—

THE stately University of London building graces the cover of this week's STAR. The modern structure, located in central London, is one of the city's outstanding buildings. Thousands attend this institution of higher learning in quest of greater knowledge. Does religion have a place in a college student's life? (See page 690)

The Value Of Religion To A College Student

By ELDER D. MERLIN ARCHIBALD

(*Student of the Utah State Agricultural College*)

THE world is in greater need of religion than of any other thing. But what makes a person think that that is true? What is religion and what part should it play in our modern day world?

Religion could be defined as the philosophy of life which governs men's reactions towards God and his fellowmen.

Religion is a great driving force. More wars have been fought, more men have willingly undergone torture, and more sacrifices have been made for it than for any other force in the world. We look at the inorganic world about us. The way to change it is by working on it from without, but with organisms we must approach them differently. We must build within them certain inward drives, then they react accordingly.

In the building and directing of these inward drives, religion plays its great part. As H. C. Cooley writes: "Sentiment is the chief motive power of life." We may teach man intellectually what we want him to do, but unless he has the feeling of its worth he will not be guided by it.

C. A. Elwood, a sociologist, writes: "Knowledge alone does not suffice to motivate the human will in a socially right direction. We have also to find a way of diffusing among men right aspirations, and right desires—right emotional attitudes—before we can be sure that they will use knowledge rightly. Now religion stands for this element of aspiration and emotional value of life."

Thus we see that religion receives its great driving power because it develops the emotional part of man's life. Because it has developed the emotions it has had great sway over men's lives and it still can and must develop in man these right emotional attitudes.

Religion has rightly been called the "Mother of Arts." All of the sciences and arts have had their beginnings in religion. During the middle ages, Monks were the only record keepers and disseminators of knowledge. Priests were the first teachers and experimentors. Now, the children sciences have outgrown their mother's care and have become separate entities taking their places in the world. This growth of the sciences has created many causes of maladjustments. Years ago men's lives were integrated into a wholesome unit by religion. Now, because of the various sciences being different units of life, there is a discord in many cases.

From our progress in mechanics and science in the last few decades, one would predict unlimited progress in the future. But while we have been inventing things for our betterment, we have also been inventing weapons for our destruction. Many of our inventions are dual in nature, they can be used

for our welfare or for our overthrow. What will determine for which they will be used? To look at the chaos of the war-torn world one would conclude that we are more bent upon destruction than advancement.

Here we find a great work for religion. Before we can progress further, we must build a new concept of our relations with our fellowmen. We must develop a new faith in which we place human nature above mere economic gain. We must gain faith in the great doctrine of the brotherhood of man. When we gain this faith, then and then only will we be able to make the progress which seems to be within our grasp.

I was interested in a book written by Dr. Given of the British Navy. He had studied the natives of Singapore, their eating habits, etc., and compared them with civilized man. In finish-

ing his book he made this statement: "Thus whether I desire to believe it or not, my studies in Singapore have forced upon me the conviction that the precepts of Christianity are the only basis of a healthy and happy life."

Not only does our religion pertain to our economic and social life, but it pertains to our health also. We have our Word of Wisdom to guide us, and to have a well-known surgeon make such a statement calls to our attention this phase of religion which we tend to lose sight of.

Thus we see that there is really no social situation, even regarding to our eating and working, which does not have its religious aspect, and we see that religion must grow so that it can integrate all of these various forces into an unified whole. Religion must grow even still more out towards our fellowmen.



If religion is to do these things which have been mentioned here, it must change; it must progress. As we can see, it has changed much since primitive times, but of times this change has not been progress. What is to determine then what this change will be? Shall it be mere change or shall it be an intelligently directed force slowly moving towards a better world?

We cannot depend upon a great leader arising and leading us to peace and contentment. This new philosophy must be spread from heart to heart. The great philosophy of brotherhood of man and love of God which had its beginning with Christ must permeate the minds and souls of millions of people. For "the Kingdom of heaven is at hand" and we must develop this kingdom within our own soul.

Where is there greater chance for intelligent religion to grow than in a college? Students are daily making contacts with the sciences and there would be no better opportunity for an

intelligent integration of the various units in life than where the student is in contact with each of them.

The nature of religion itself is a very important factor. It must hold to the idea that intelligence is the glory of God and no less the glory of man.

If religion is dealing with its fellowmen, it is going to be more and more concerned with adjustments between man and the social world about him. One of the troubles with the world is that men have used religion only as a "Sunday Cloak," preaching brotherhood of man on Sunday and the other six days practising the very opposite. This is one reason for the great decline in the church membership in the last few years. The young people of the world are more inquiring and intelligent today. They see the seeming hypocrisy of many of the professed Christians and cannot see any use of the church whatsoever.

People have built up false standards, are worshipping false Gods. We have placed Mammon in the role of ruler, obeying him, judging men in terms of wealth. Until we have torn down this idol and turned to the worship of the true God, we cannot progress. Christ has said: "You cannot worship God and Mammon," and we have proved this to be true, for in our seeking after wealth we have forsaken our religion.

If religion is to change the lives of men, how must it do this? It will not be by precept alone, but it must enter a man's soul. It has been shown that the emotional part of life largely guides a man's actions. Religion has a greater influence over men's emotions than any other force. This is reason for its power. Religion must teach, but it must also lead the way, and always be able to say "follow me."

What greater opportunity is there for this work than with the youth at college. Here we have the leaders of the various communities all at college attempting to carve out their place in the world. They are gaining knowledge and trying to integrate the various factors of life—trying to build the foundation of a useful and happy life. And here we have religion, the greatest power known, the greatest co-ordinator of all, helping, striving to build these lives into a true "Crown of Creation."

In the worship of God man can find great enrichment. Dr. Weiman makes this statement: "Only as a man exposes himself to full stimulus of this object can his utmost capacity be awakened. This attitude towards the most important object in the universe is worship. From it arises the largest creative endeavour humanly attainable."

Through its teachings, its leadership, and its worship, religion stands in a transcendent position to guide and influence the lives of its students. These college students through their contacts with other sciences and religion will have a wonderful chance to develop an integrated personality and philosophy unsurpassed. Then these students, touched and moulded by this religious philosophy, will go forth into the world, leaders in their respective fields, spreading this religion.

Herein lies the great value of religion to the college student.

What Authorities Say Of Liquor and Tobacco

Compiled by ELDER MARVIN J. ASHTON

(With acknowledgments to the Temperance Council of Christian Churches)

SWIMMING

JACK HADFIELD, a well-known English swimmer and holder of many championships, says: "I am a life abstainer from alcohol and a non-smoker. In all my experience I never came in contact with a first-class athlete who took alcohol during training."

MISS MARGARET GLEITZE, the famous marathon swimmer, is most emphatic in her advocacy of total abstinence. She says, "I could not possibly carry out my profession as an endurance swimmer otherwise. I agree with other athletes and authorities that alcohol must seriously effect the mind and thus interfere with physical stamina."

MISS ANNETTE KELLERMAN, the famous swimmer, dancer, and screen star, says: "I have never touched a cocktail or a stimulant of any kind. Orange juice is my main drink. Friends have suggested that I get little fun out of life by keeping to such a regime. That is where they make the greatest error. Because I am always fit, I get a real "kick" out of life. I do not crave for excitement, nor have I to jog my capacity of enjoyment by doping myself with alcohol."

G. P. K. Ghosh, a young Indian, has broken the world's record by swimming for 79 hours 24 minutes. After being in the water for 50 hours, he beat a schoolboy in a 30 yards' dash by 10 yards. He is an abstainer. A letter from the Joint Hon. Secretary of the Central Swimming Club of Calcutta, states: "Mr. Ghosh, I am permitted to say, is a total abstainer from alcohol and all sorts of intoxicating drink. He does not smoke. He is a great believer in the efficacy of pure milk, and always drinks the same regularly before and during the period of his swimming tests." The letter continues: "Mr. Ghosh will be very glad if you will convey to young men his advice to abstain from alcohol or any intoxicating drink if they desire to become great athletes."

E. H. TEMME, the London Insurance Clerk, who recently swam the English Channel, is a total abstainer.

Why Churches Are Being "Tossed To And Fro"

By ELDER WILLARD L. KIMBALL

(*Supervising Elder of Sheffield District*)

ACH of us has his "goodly heritage." The earth and all its beauty of sunshine, clouds and vegetation, the stars at night, are the heritage of all. But though we inherit many marvellous things, there is not one person to be found among all the people of the earth who has the right to possess divine authority without first being called of God. That is not inherited.

"And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Heb. 5: 4)

The authority of the so-called religious teachers of today, professing to act in the name of God and to administer in His ordinances, is nothing more than man-made authority. Their power is only human, and not to be recognized by God in the great plan of salvation.

If in the national army of Great Britain a petty officer should attempt to direct the affairs of the entire army, he would be assuming authority which belonged only to the supreme head. This action would not be recognized because this under-officer would be over-stepping his limit of authority.

Likewise, what would happen to the national or local government if each citizen were free to take upon himself the authority to lead it? A chaotic state would soon develop. Confusion would exist; there would be no mutual helpfulness or co-operation. One person would trample under his feet the rights and liberties of another and soon all the members of society would be overcome.

If our welfare and progression as members of society depends upon obedience to local and national government and their constituted authority, how much greater is our obligation and duty to obey the government and constituted authority of the Kingdom of God.

Christ, when in the flesh upon the earth, laid down a plan of church government whereby men could gain salvation in the Kingdom of God. But people have substituted man-made laws, casting aside Christ's plan, with a resultant withdrawal of divine authority that has left them groping in darkness for hundreds of years. Light was not restored until this last dispensation when again God has seen fit to reveal from heaven His divine plan of authority.

The first officers of the Church of Jesus Christ of Latter-day Saints had the authority of God conferred upon them under the hands of prophets who had held the same power in earlier dispensations. Each man who has the power of the priesthood, or God's government upon the earth, must receive it under the

(Continued on page 701)

The Soul's Fire

By JEREMIAH STOKES

THE days of late January and early February were bleak, the nights were extremely cold, and low temperatures had laid a floor of ice over the Mississippi River so thick that heavy loads could be hauled across it. The swing of hammers, the ceaseless hum of

saws, and the ever-glowing heat of the forge had equipped a number of mules, horses, and oxen, and had accumulated the first stock of supplies. Animals were teamed for travel and drivers were chosen. Some of the wagons were equipped with good and some with poor covers, and others had no protection whatsoever.

At length the first detachment, consisting of several wagons, was organized and ready to begin the journey. Men, women and children, with meagre supplies and scant belongings, were loaded in. The teams pulled down Mulholland Street and onto the bridge of ice, headed for the wilas of the prairie and an ultimate destination yet unknown.

President Young remained behind to supervise the sending forth of the next few units and to instruct the committee upon final details of embarkation. Another small company followed the first, and then another and another, under his personal commandership.

"This is the way that you are to organize and send them forth," he told the committee finally, before getting into his own wagon.

"Speed up the removal as quickly as possible," he urged, "and send forth other detachments, one right after the other as soon as wagons, animals and supplies are available. Cease not your efforts until all the Saints are on their way."

Then, Brigham Young, at the head of another wagon train, pulled out of the city and onto the ice, over the river and out

(Continued on page 698)

Begin the Story Here

ANN NORTHROP, an English woman, is converted to the teachings of the Mormon Church by missionaries sent from America. Because of prejudice her parents and her husband, after a quarrel, refuse to have anything to do with her unless she denounces her new beliefs. However, she joins the Church and goes to America, taking her baby twins with her, but leaving her two older children behind, hoping to be able to send for them later. Joshua and Harriet Harrington, neighbours, accompany her on her journey. When they get there they find that mobs have killed the Prophet and his brother, and that persecution is bitter everywhere. Brigham Young succeeds Joseph Smith as leader of the Church, and although Nauvoo prospers, persecution becomes more and more intensive. Finally committees are sent to the Mormon leaders, telling them that they must leave the state. Although it is mid-winter, and they have very little equipment, the saints decide to leave rather than again face the mob.

THURSDAY, NOVEMBER 3, 1938

EDITORIAL

Knowledge and Friendship

THE SAVIOUR gave the keynote declaration to all mankind for world peace and contentment when he stated the well-known, "Love thy neighbour as thyself." Men throughout the world today realize that could this doctrine be practised to the fullest extent the world as a whole would be in a peaceful, progressive state. But with the reverse of this principle in vogue in some sections of the world the final effects are naturally just the opposite.

The majority of the world recognizes the need of practising this never-dying truth, but their question and problem is, "How can men and nations as a whole love their neighbours as themselves?" What can make the love binding and true? The answer to both of these questions is; Man must learn to know his neighbour before he can truly love him.

It is only when one man fails to understand another or when one nation fails to know another that trouble and misunderstandings occur.

Blind Ignorance Causes Prejudice

THE Church of Jesus Christ of Latter-day Saints has witnessed days and days and years and years of persecution in its early state of existence. People and communities on all sides were opposed to the new religion and its followers. Blind prejudice drove many men and towns to spend thousands in trying to destroy the "abominable creed." Many people of the communities felt they were doing their friends a great favour by ridding the place of Mormons, while others selfishly drove them from their midst.

There is no doubt that the early Mormons were persecuted because they were misunderstood. Their neighbours did not know them. When people outside of the Church's ranks began to know the Mormons, blind prejudice began to fall, and their attitude toward the saints completely changed. With an increase in the knowledge of Mormonism and its people, tolerance and friendship grew.

Friendship Increases With Knowledge.

THIS is an example of how hate and trouble grow out of ignorance and misunderstanding. Not only when Mormons are understood are they treated properly, but likewise with people throughout the world. People condemned without evidence are always people condemned wrongly. With our increase in knowledge of our fellow-men friendship likewise increases.

Years ago in Great Britain missionaries of the Church were treated in every manner conceivable save in the spirit of love.

By the general public they were looked upon as undesirable members of any community and were therefore avoided and spoken slanderously of. Today the attitude is greatly changed and continues to alter with the passing of time and the activities of the Latter-day Saints.

Change In Public Attitude

ONE can recognize the changes in attitude that are taking place through a recent act of the National Basketball Association of England and Wales. This Association selected three Mormons, Elders S. Bruce Hanks, Glen L. Allan and the writer, on an all-British team, which played in a European tournament at Berlin the latter part of October. Union Jack uniforms were provided for the elders, all travelling expenses to and from the German city and all general expenses were paid by the Association. In the days of yesterday people were seeking to have the missionaries put out of the town because of a fear of bad influence, while today in this case they are seeking the elders out, making them their official representatives in a foreign country.

Thought Worthy To Represent Great Britain

THE change in attitude in the above mentioned case is due to the fact that the Association has learned who the Mormon elders are and what their characters are. They have learned to know the missionaries. They were selected not only because of their athletic ability but because they could be trusted to conduct themselves in a manner creditable to the people of Great Britain.

While in Germany the British representatives had the opportunity of participating with athletes from Italy, Germany, Latvia, Switzerland and France. This association again brought to mind the importance of knowing your neighbours. During the three or four days acquaintance with the members of the other teams a warm friendship between teams and players was created. Here through association, without the use of a common language, friends were made and inter-country feeling was made more stable and binding.

Association And Understanding Breed Friendship

NOTHING but goodwill and good fellowship was evidenced as participants and teams became better acquainted. The more the members associated together the stronger the binding force of friendship became. When the day for departing finally came it was hard for many to part from their newly made friends. Through mingling together and through getting to know one another a solid form of neighbourliness was created.

It is indeed easy to love thy neighbour if an individual learns the prerequisite of first learning to know the neighbour. The teaching of the Saviour will prove its worth and is entirely possible when men and women become broadminded, seek to open their eyes and minds to facts and conditions and seek to see things as they are. Man's love for his neighbour will increase with his understanding and knowledge of him.

—MARVIN J. ASHTON

THE SOUL'S FIRE*(Continued from page 695)*

upon the plains. The first wagons had stopped at Sugar Creek, nine miles away. Here the President and his company rested, to assist in the establishment of a temporary camp to receive the succeeding trains as they should come on in turn.

Ann Northrop was not within that camp, neither were the Harringtons, nor their sister Emily. They had remained at Nauvoo to await improvement in the health of one of the twins, little Patience, who had been ailing for the past week.

A few days later President Young, anxious to know whether the committees at Nauvoo were accomplishing the removal of the Saints in harmony with his plans and instructions, decided to return. On his way back he met several companies coming along the trail.

"Stop at Sugar Creek," he counselled the leaders. "There you will receive final orders for the westward journey."

"Well, Brother Brigham," said Joseph Young, when the president reached Nauvoo, "your prediction that means will be provided is coming to pass. John Neff with his wife and children just arrived from Pennsylvania. He has a good outfit; sold his grist mill. He paid his tithing and left a generous donation. I had him go right on to Sugar Creek. Squire Daniel H. Wells, too, by the way, has joined the Church. Several such things have happened the past few days."

"And they will continue to happen, Brother Joseph, for this is the work of the Almighty, and He will see it through. I am happy that the Squire is with us. He has been a fair judge. God bless him and Brother Neff, for such men make the pillars of the Church."

Meanwhile at Sugar Creek four hundred wagons, drawn by horses, mules, and oxen, wormed their way farther into the wilds of the plains, blazing the way for greater numbers who were soon to follow after them. Back toward Nauvoo, a few miles away another caravan was en route, and farther back, with short intervening distances, were still others on the trail. The cold abated somewhat, and with the ice broken up, the ferry that traversed the Mississippi at Nauvoo was constantly at work transporting belated members across the river. The committee in charge of affairs in the city was being constantly prodded by repeated edicts from the mob to clear the town; they worked desperately to procure the last few teams and wagons to complete the move.

On the east fork of Shoal Creek, near the Chariton River, the first camps had halted for a few day's rest and to allow as many belated wagons as possible to catch up. As the advance trains were about ready to resume their exodus, Joshua Harrington's team and several others arrived in camp. On the same day President Young called a general assembly, at which he said:

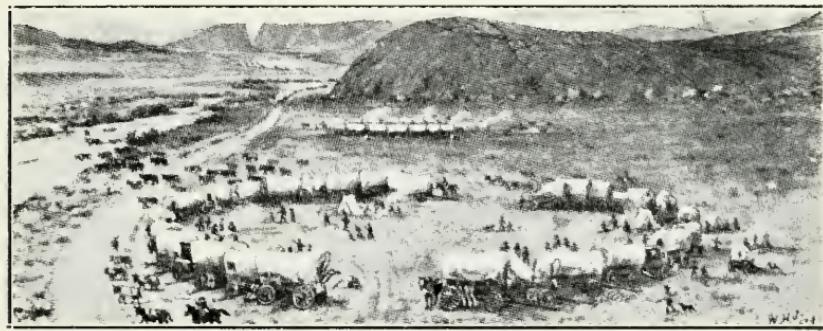
"We shall now divide the companies of Saints into hundreds, fifties and ten, with officers to preside over each division. There will be a contract-

ing and a distributing commissary over each fifty wagons. In this manner we shall continue our journey. At the sound of the bugle night and morning all will assemble for prayer, and the Sabbath day, we shall keep holy. I admonish you, one and all, to be honest, sober, unselfish and not to contend one with another, and always to speak with edifying words."

The following five days were given over to organization work and to making final preparations for an extended journey. And on the sixth day a selected number of companies pulled out into the wilds of the prairie, leaving the rest to follow at such a time as they might be directed.

Among the teams of the first detachments was that of Mary Fielding Smith, who walked beside her yoke of oxen, whip in hand, driving them over the trail. Often she committed the task to little Joseph Fielding who, like a man, child though he was, kept them to the road.

Joshua Harrington, too, was in this advance train and drove his team of cattle from the ground. As he trudged along, lines of worry crept into his face because of the effect the jolting ride was having upon Patience, who slowly failed in health from the day she crossed the ferry. The consistent bouncing,



A Mormon Pioneer Camp on the Trail

jerking motion of the rigid wagon racked her tired body and increased her general state of wretchedness.

Ann, thinking the cushions of her tender arms and the elasticity of her feet would give comfort to her sick baby, took the child from the wagon and carried her along the way. The child rested easier and slept. Thus, mile after mile, the patient woman trudged beside the wagon, ignoring her own suffering that came from her aching arms and back, until her failing strength compelled her to return to the wagon, where Aunt Harriet and her sister, Emily, assisted her in the care of her precious charge.

Several such weary days had passed, when at length the company came upon a favoured spot that had been selected by advance Pioneers as a temporary resting place. Here they stopped, set their camp and called it "Garden Grove."

"At this place," announced Brigham Young, "we are one hundred and forty-five miles from Nauvoo. Upon this spot

we shall establish a stake of Zion. Three hundred and fifty men will be called to build the post. A few families will remain here under the leadership of Samuel Brent, as president, and Aaron Johnson and David Fullmer as his counsellors. These brethren will maintain this fort as a resting place for the Saints who will come later on. It will be a place where they may get such supplies of grain and other products as can be grown here. From this stake, we will go farther on and establish another in like manner, and thus continue to push on and lengthen the cords of support. We will build a few more posts on the way across the plains and in the mountains, where at last we will build a temple to the Lord.

"This will take time and we must be patient. It will probably be a year before we can find a place in the valleys of the mountains in which to establish ourselves permanently. And as we proceed upon our journey it is my instruction that on each evening an hour or more be spent in song and music, impromptu programmes and dancing, games, relating of experiences, and such other forms of innocent amusement and entertainment as will break the monotony of the journey and bring cheerfulness into your lives."

According to the plan outlined, dirt-covered huts sprang up and long lines of split-rail fence arose, almost in a day. Ploughs turned fertile acres of rich soil into crop-planted tracts. Buckets of cool clear water were drawn from wells in the earth. A stake of Zion had been built in the wilderness. A supply post and a haven of rest for thousands of weary feet and famished souls, who in the days to come, would pass that way en route to the new land of Zion, to be built somewhere in the tops of the everlasting hills.

The Harrington party tarried at Garden Grove to give Ann's baby a chance to live.

"I'm afraid, Aunt Harriet," Ann sighed one day, "that Patience is growing worse. She won't touch her food any more, and we haven't a thing I can fix to tempt her appetite. I'm so worried about her."

"It's no doubt the result of the long, hard ride, Ann. In a few days she'll be better no doubt. I wouldn't worry, love," soothed Aunt Harriet.

But Aunt Harriet was wrong. The next day, the life that had animated the little body was gone.

They made a simple coffin from a common dry goods box, and lined it with a length of shimmering silk taken from a treasured wedding gown; within its unplanned sides, they laid the little wasted body, tenderly and mournfully. The people gathered beside the humble grave and listened to a simple service and an earnest prayer and then the beloved form of a baby refugee and Pioneer was sealed in Mother Earth. Sympathetic hands enclosed the mound with a few fresh split rails and carved upon the rough hewn surface of a post the name, "Patience Northrop."

(To be continued next week)

WHY CHURCHES ARE BEING "TOSSED TO AND FRO"

(Continued from page 694)

hands of one who holds that priesthood and who previously received it from another who held it. It is a continuous chain and can very easily be traced back to our Lord Jesus Christ.

To receive the great powers of this Holy Priesthood it is necessary for one to obey the laws and ordinances of the true gospel relating to ordination, and only then will it come through the proper channel. It is given only to those who are chosen of God according to the rules laid down by Him. One cannot receive it by merely asking, nor could he purchase it with all the wealth of the world.

Whenever a church is being "tossed to and fro," one can rest assured that it is being carried away by an unauthorized and uninspired minister. There is not an instance in Holy Writ of the Lord acknowledging anyone who has assumed authority to act for Him. However sincerely and warmly devoted to his work a so-called minister may be, and though he may be doing a great many good deeds for which he will no doubt receive just reward, yet no authority for him to act in the name of God is recognized. The Lord accepts only that which He has authorized or ordained.

Within the Church of Jesus Christ of Latter-day Saints is the most nearly perfect church organization in the world. It is a plan of government being operated under the divine authority or Holy Priesthood of God. This first statement is now being recognized by the leading thinkers of the world, and the latter the whole world must some day accept.

NOW LISTEN CAREFULLY . . .

YOU won't want to miss this. It's something that concerns you personally. It's the proverbial opportunity knocking at your door. It's your chance for fame and fortune—fame for having one of your short stories (not more than a thousand words) or poems (not more than 24 lines) published in a special Christmas edition of the *MILLENNIAL STAR*; and fortune to be had in the priceless teachings of the Prophet Joseph Smith, or one of the other excellent books being offered as prizes (more than ever before) this year. The *STAR* Christmas Prose and Poetry contest is open to all readers of the magazine, and you can write about any part of the great subject of Christmas. Send your entries to: "Contest Editor, 5 Gordon Square, London, W.C.1" before November 30th. Now is the time to start.



HULL DISTRICT CONFERENCE

NEARLY half of the 225 people attending the evening session of the Hull District conference, Sunday, October 30th, were non-members, 110 visitors being present at the meeting, which was held in the Hull Branch Chapel with Supervising Elder Daniel Garn Heaton in charge. President Hugh B. Brown discussed the plan of universal salvation and resurrection of the dead in his address to the group, which was preceded by the talks of Elder Heaton, Sister Marie Waldram, lady missionary, and Elder Marvin J. Ashton. Musical numbers were given by the Millennial Chorus and by the Hull Branch Gleaner Chorus under the direction of Sister Aloa Dixon, lady missionary.

Elder Heaton also conducted the afternoon and morning sessions. Speakers in the afternoon were Elders Stanley W. Glass, John R. Briggs, Emmett L. Brown, A. Ferron Forsgren, J. Allen Jensen and Sisters Anna Saunders, lady missionary, and Zina Card Brown, consulting adviser for the women's auxiliaries. Each chorus provided musical selections.

At the morning service the following delivered addresses: Elders Rulon S. Payne, Samuel L. Holmes, Robert E. Lee, William H. Bousfield, John J. Strange, and Sisters Harriet D. Eyre and Aloa Dixon, lady missionaries. The Millennial Chorus presented the music for the programme.

Of Current Interest

BORDERLINE of the United States and Canada has no forts or armed forces. The friendly rela-



tions between the two countries was again demonstrated with the completion

of an international bridge over the St. Clair River joining Port Huron, Michigan, and Port Edward and Sarnia, Ontario. The new aluminum-painted structure is approximately one and one-half miles long, with the central span of 1,560 feet having 150 feet clearance over the water. It is 40 feet wide, allowing a three lane highway with pedestrian lanes at either side. Built at a cost of £780,000, the work was undertaken and completed without any international written agreement or treaty, a "gentleman's agreement" being the only guarantee that each would do its share. This makes the twelfth bridge to join the two countries, eleven of which remain standing. The Niagara Falls bridge was destroyed by ice last winter.

ALTHOUGH it is 163 years old, a

grape vine at Cumberland Lodge, Windsor Great Park, is still fruitful. Nearly 1,000 bunches of grapes, some of them weighing more than two pounds, were cut from this vine, planted in 1775, this year. The vine gives promise of continued productiveness, throwing out fresh shoots from time to time.

SEQUEL to the "Normandie," another super-liner is being planned by the French Line, which hopes to



have the new vessel ready for launching by October, 1941. Although the length and tonnage will be approximately the same as the "Normandie's," a sub-

stantial increase in engine power is expected to boost the speed by at least three knots, and a larger allotment of space to tourist and third-class quarters will make room for 500 more passengers. The "Queen Elizabeth," huge new British rival, recently launched, has its maiden voyage scheduled for the spring of 1940.

GERMANY has more bicycles than any other country in the world, according to Major H. R. Watling, Director of the British Cycle and Motor Cycle Manufacturers' Union. Out of a total of 61,000,000 in the world, Germany has 15,000,000, Britain 10,000,000 and France 7,500,000. Although having only 3,000,000 cycles, the Netherlands has the highest average, with one cycle to every 2.6666 recurring of the population.

FOLK MUSIC of Soviet Russia is being encouraged by the Soviet musical educator. Each of the minorities, such as Kazaks, Tartars, Turkmen, etc., are being given in-

struction in the instruments and melodies typical of their culture. At the Moscow Conservatory of Music, an advanced school is maintained where higher study in each of the various music styles is available. Each child is given one hour a week of music appreciation in his regular school work. He can augment this, however, by going to a music club after school and learning to play an instrument. Special merit will entitle a child to enter a musical school, where he gets voice and instrument training, musical history, instruction in teaching, etc. If his capabilities justify he may continue in his work until fully qualified to teach, play or sing.

From the Mission Field

Departing Missionaries—



Elder Adams



Elder Marriott

Elder Hyrum Adams, who has laboured in Scottish District, as European Mission secretary, and as supervising elder of Birmingham District, was honourably released on Friday, October 28th, and will return to his home in Salt Lake City, Utah.

Elder Russell S. Marriott, who has laboured in Manchester District, serving as supervising elder during the latter part of his mission, was honourably released on Friday, October 28th, and will return to his home in Ogden, Utah.

Arrivals and Assignments—

Eight travelling missionaries to labour in the British Mission arrived aboard the *s.s. Washington* on Tuesday, October 25th, and were assigned as follows:—Elder J. Carl Blake (Solomonville, Arizona) North

Newcastle District; Elder Myron R. Brown (Rexburg, Idaho) Manchester District; Elder Barton Reid Bowden (Preston, Idaho) and Sister Rose W. Mugleston (Salt Lake City, Utah) Leeds District; Elders Gordon C. Kimball (Tucson, Arizona) and Joseph D. Parkinson (Salt Lake City, Utah) Sheffield District; Elder Delmar J. Young (Ogden, Utah) South Newcastle District; and Elder Fred A. Schwendiman (Salt Lake City, Utah) Scottish District.

Transfers—

Elder C. DelMar Kearn was transferred from North Newcastle District to Liverpool District on Thursday, October 27th.

Elder Coe R. Larkin was transferred from Liverpool District to Leeds District on Thursday, October 27th.

Elder Karl G. Esplin was transferred from Scottish District to the Millennial Chorus on Thursday, October 27th.

Appointment—

Elder Willard L. Kimball was appointed supervising elder of Sheffield District on Friday, October 28th.

Doings in the Districts—

IRISH—At a baptismal service held in Belfast Branch Hall on Friday,

October 7th, the following were baptized and confirmed: Sarah Fleming was baptized by Elder J. Alvin Campbell and confirmed by Supervising Elder Clarence R. Silver; Agnes May McIlroy was baptized by Elder Glen H. Grimmett and confirmed by Elder John A. Shaw. Branch President Joseph W. Darling conducted the service, and Elder Mac C. Matheson addressed the group.

The annual harvest festival of Belfast Branch was held recently in the branch hall. The morning session, which was conducted by the Sunday School organization, included a tableau by the younger pupils, with Sister Edna Bond as reader. Talks were given by Sisters Maeve Harkins and Agnes Gillespie; and Elders John A. Shaw and David S. King. Sister Dinah Ferguson gave a scriptural reading. The Primary and M.I.A. groups had charge of the afternoon session, with the Primary children giving a programme of verse and song arranged by Sisters Dora Ferris and Mary Anderson, and a duet being sung by Master William and Miss Elsie Stewart. Sister Agnes Gillespie conducted the M.I.A. programme which included a retold story by Sister Jean B. Cussans, and talks by Elders Mac C. Matheson, S. Grover Rich and David S. King. The Relief Society arranged the evening programme, with Sister Lydia Ditty conducting. Speakers were Sister Cussans, Sister Ellen Rose, lady missionary, Branch President Joseph W. Darling, and Elders Rich, King and Glen H. Grimmett. Sisters Dora Ferris and Elsie Finlay gave readings. Music for all meetings was provided by the Gleaner Chorus, and a double mixed quartet composed of Sisters Cussans, Bond, Rose, and May McIlroy; Brother Darling, and Elders Grimmett, Matheson and J. Alvin Campbell. Following the meeting Elder Matheson auctioned the fruit and vegetables on display, and the proceeds were given to Relief Society funds.

The Belfast double mixed quartet presented a programme of Latter-day Saint hymns to a group in the Belfast prison recently. In addition to the quartet singing, Sister Edna Bond gave several vocal solos of Irish songs, and Elder Glen H.

Grimmett played some saxaphone selections. They were well received by the group of 300 present.

LIVERPOOL—At the recent district conference a reorganization of the district presidency was effected. Released from their service were Brothers John R. Moore, president, and Robert E. Pickles and Willie Duckworth, counsellors. Supervising Elder E. Max Phillips will take on the duties of district president, and will act without counsellors for the time being.

MANCHESTER—A social was held by the members and friends of Manchester Branch on Saturday, October 15th, in the branch hall. Opening with the "Lambeth Walk," the group participated in various games and dances directed by Sister Bessie Bowett. A plate of sausage and mashed potatoes was served to each present by Sisters Alice Selby and Kathleen Craig.

The activity committee of the Rochdale Branch sponsored a social in the branch hall on Saturday, October 15th. Games were enjoyed by the group, and the remainder of the evening was spent in dancing.

Elder Verdell R. Bishop gave an interesting talk on his experiences in Czechoslovakia in the Rochdale Branch Sunday School on Sunday, October 16th.

SHEFFIELD—At the branch conference, held Sunday, October 16th, in Barnsley Branch, a new branch presidency was appointed. Elder G. Dayton Hughes was sustained as president, with Elders Jed W. Shields and Jack W. Brailsford as counsellors. The retiring presidency consisted of Elder LeRoy B. Skousen, president, with Elders John W. Palmer and G. Dayton Hughes, counsellors.

On Saturday, October 9th, the M.I.A. organizations of Doncaster Branch sponsored a trip to the Blackpool illuminations. An afternoon of games on the beach was followed by a tour around the tower before returning home.

The harvest festival of Doncaster Branch was held on Saturday, October 22nd, under the supervision of the Sunday School superintendency. Harvest songs and poems preceded the selling of the fruit.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

Aberdeen: Corn Exchange, Hadden Street, Off Market Street.	Gateshead: Westfield Hall, Westfield Terrace.	Merthyr Tydfil: L. D. S. Chapel, Penyard Road.
Accrington: *L. D. S. Hall, Over 9, Church St.	Glasgow: L. D. S. Hall, 4, Nelson Street.	Middlesbrough: L. D. S. Hall, 188, Linthorpe Road.
Airdrie: 1 L. D. S. Hall, 40, Hallcraig Street.	Gravesend: Freeborn Hall, Peacock Street.	Nelson: *L. D. S. Hall, 10, Hibson Road.
Barnsley: Arcade Buildings.	Great Yarmouth: L. D. S. Hall, 33a, Regent Street.	Northampton: *L. D. S. Chapel, 89, St. Michael's Str.
Batley: *L. D. S. Hall, 13, Wellington Street.	Grimsby: Thrift Hall, Pasture Street.	Nottingham: L. D. S. Hall, 8, Southwell Road.
Belfast: †Arcade Buildings, 122, Upper North St.	Halifax: *L. D. S. Hall, 35, Brinton Terrace, Off Hansen Lane.	Norwich: L. D. S. Chapel, 60, Park Lane.
Birmingham: L. D. S. Chapel, 23, Booth Street. Handsworth. Council Schools, Stratford Road, Sparkbrook.	Hucknall: *Byron Buildings.	Nuneaton: Masonic Hall.
Blackburn: L. D. S. Hall, St. Peter's Street.	Hull: L. D. S. Chapel, Wellington Lane, and Berkeley Street.	Oldham: L. D. S. Hall, Neville Street.
Bolton: Corporation Chambers.	Hyde: L. D. S. Hall, Reynolds Street.	Plymouth: L. D. S. Hall, 34, Park Street, Tavistock Road.
Bradford: L. D. S. Chapel, Woodlands Street, Off City Road.	Kidderminster: L. D. S. Chapel, Park Street.	Pontllanfraith: Enquire: 81, Brynteg Street.
Brighton: 105, Queen's Road.	Leeds: *L. D. S. Hall, 5, Westfield Road.	Preston, Lancs: L. D. S. Hall, 7, Lords Walk, Off North Road.
Bristol: Hannah More Hall, 45, Park St., Clifton.	Leicester: All Saints' Open, Great Central Street.	Rawmarsh: L. D. S. Hall, Main Street.
Burnley: *L. D. S. Chapel, 1, Liverpool Road, Rosegrove.	Letchworth: Vasanta Hall, Gernon Walk.	Rochdale: L. D. S. Chapel, Lower Sheriff St.
Carlisle: L. D. S. Hall, Scotch Street.	Liverpool: L. D. S. Chapel, 301, Edge Lane.	Sheffield: L. D. S. Chapel, Corner of Ellesmere and Lyons Roads.
Cheltenham-Stroud: Theosophical Hall, St. Margaret's Ter., Off North Place, Cheltenham.	London: L. D. S. Chapel, 59, Clissold Rd., N.16. Ravenslea Chapel, 149, Nightingale Lane S.W.12. Downham Fellowship Club, between 29 & 30, Arcus Rd., off Glenbow Rd., Catford. Ivy Hall, Wellesley Road. Gunnersbury, W.4.	Shildon: *L. D. S. Hall, 100, Main Street.
Clayton: *Central Hall.	Loughborough: Adult School.	Skelton: Liberal Association Hall, 13a, Queen's Street, Redcar-on-Sea
Derby: Unity Hall.	Lowestoft: L. D. S. Hall, 20, Clapham Road.	South Shields: L. D. S. Chapel, 98, Fowler Street.
Doncaster: *L. D. S. Hall, Trafford Street.	Luton: Dallow Road Hall. Corner of Dallow and Naseby Roads.	St. Albans: 49, Spencer Street.
Dublin: *L. D. S. Hall, 8, Merrion Row.	Mansfield: 39a, Albert Street.	Sunderland: L. D. S. Chapel, 18, Tunstall Road.
Eastwood: Library, Church St.	Manchester: L. D. S. Hall, 88, Clarendon Road. C. on M.	Tipton, Wolverhampton L. D. S. Hall, Washington Building Berry Street.
Edinburgh: Ruskin House, 15, Windsor Street.		Varteg: Memorial Hall.
Gainsborough: *L. D. S. Hall, Curtis Yard.		West Hartlepool: L. D. S. Chapel, 7, Osborne Road.
		Wigan: *L and Y Station

—6.15 p.m.

*—6.00 p.m.

+—7.00 p.m.

—2.30 p.m.

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